



مدرسة مدينة العلم
MADINATUL-ILM SCHOOL

التربية الإسلامية
Religion

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7

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Hadith Al-Kasa

الكساء حديث

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ سَمِعْتُ فَاطِمَةَ أَنَّهَا قَالَتْ:

Fatimatul-Zahra, the daughter of the Prophet, peace be on them, is to have told (an event) :

دَخَلَ عَلَيَّ أَبِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي بَعْضِ الْأَيَّامِ فَقَالَ :
السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ،

My father, the Prophet of Allah, came to my house one day and said to me : " Peace be on you, Fatimah "

فَقُلْتُ عَلَيْكَ السَّلَامُ، قَالَ :إِنِّي أَجِدُ فِي بَدَنِي ضَعْفًا، فَقُلْتُ لَهُ :أُعِيدُكَ بِاللَّهِ يَا
أَبْتَاهُ مِنَ الضُّعْفِ

I replied : " And upon you be peace " Then he said : " I feel weakness in my body ."

So I said : " Allah protects you from weakness, father "

فَقَالَ يَا فَاطِمَةُ اِيتِينِي بِالْكِسَاءِ الْيَمَانِيِّ فَغَطِّينِي بِهِ .فَأْتَيْتُهُ بِالْكِسَاءِ الْيَمَانِيِّ
فَغَطَّيْتُهُ بِهِ

He said : " Fatimah, please bring Yemeni cloak and cover me with it "

وَصِرْتُ أَنْظُرُ إِلَيْهِ وَإِذَا وَجْهُهُ يَتَلَأَلُ كَأَنَّهُ الْبَدْرُ فِي لَيْلَةٍ تَمَامِهِ وَكَمَالِهِ،

Then, I looked at him and saw that his face was shining like a full moon with its glory and splendour.

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلَدِي الْحَسَنِ قَدْ أَقْبَلَ وَقَالَ :السَّلَامُ عَلَيْكَ يَا أُمَّهُ،
فَقُلْتُ :وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي،

After a while, my son Hasan came in and said : " Peace be on you, mother" I replied : "
And upon you peace, O light of my eyes, and the delight of my heart "

فَقَالَ يَا أُمَّهُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

He then said : " Mother! I smell a fragrance so sweet and so pure like that of my
grandfather, the Prophet of Allah"

فَقُلْتُ :نَعَمْ إِنَّ جَدَّكَ تَحْتَ الْكِسَاءِ،

I replied : " Yes. Your grandfather is lying underneath the cloak "

فَأَقْبَلَ الْحَسَنُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ أَتَأْذِنُ لِي
أَنْ أَدْخُلَ مَعَكَ تَحْتَ الْكِسَاءِ؟

Hasan went near the cloak and said : " Peace be on you, my grandfather, the Prophet of Allah; May I enter under the cloak with you?"

فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا صَاحِبَ حَوْضِي قَدْ أَذِنْتُ لَكَ، فَدَخَلَ مَعَهُ
تَحْتَ الْكِسَاءِ.

He replied: " And upon you peace, my son and the master of my fountain (Kauthar), you are given the permission to enter " So, Hasan entered the cloak with him.

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بِوَلَدِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ
عَلَيْكَ يَا أُمَّاهُ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي،

After a while, my Husain came in and said : " Peace be on you, mother" I replied : " And upon you peace, O light of my eyes, and the delight of my heart "

فَقَالَ لِي: يَا أُمَّاهُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ وَأَخَاكَ تَحْتَ الْكِسَاءِ،

He then said: "Mother! I smell a sweet fragrance like that of my grandfather, the Prophet of Allah " I replied: " Yes. Your grandfather and your brother are lying underneath the cloak"

فَدَنَا الْحُسَيْنُ عَلَيْهِ السَّلَامُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ السَّلَامُ
عَلَيْكَ يَا مَنْ اخْتَارَهُ اللَّهُ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ فَقَالَ :
وَ عَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا شَافِعَ أُمَّتِي قَدْ أَذِنْتُ لَكَ، فَدَخَلَ مَعَهُمَا تَحْتَ
الْكِسَاءِ،

Husain stepped towards the cloak and said : " Peace be on you, my grandfather, the Chosen of Allah; May I enter the cloak with you? " He replied : " And upon you peace, my son and interceder of my followers, you are given the permission to enter " So, Husain entered the cloak with them.

فَأَقْبَلَ عِنْدَ ذَلِكَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَقَالَ: السَّلَامُ عَلَيْكَ يَا بِنْتَ
رَسُولِ اللَّهِ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ وَيَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: يَا
فَاطِمَةُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ أَخِي وَابْنِ عَمِّي رَسُولِ اللَّهِ،

After a while, Abul Hasan, Ali bin Abi Talib came in and said : " Peace be on you, O daughter of the Prophet of Allah " I replied : " And upon you peace, O father of Hasan, and the Commander of the faithful" He then said : " Fatimah! I smell a sweet fragrance like that of my brother, (my cousin), the Prophet of Allah"

فَقُلْتُ: نَعَمْ هَا هُوَ مَعَ وَلَدِيكَ تَحْتَ الْكِسَاءِ، فَأَقْبَلَ عَلِيٌّ نَحْوَ الْكِسَاءِ وَقَالَ :
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ قَالَ لَهُ
وَ عَلَيْكَ السَّلَامُ يَا أَخِي وَيَا وَصِيِّي وَخَلِيفَتِي وَصَاحِبَ لَوَائِي قَدْ أَذِنْتُ لَكَ،
فَدَخَلَ عَلِيٌّ تَحْتَ الْكِسَاءِ.

I replied: "Yes. He is underneath the cloak with your two sons" So, Ali went near the cloak and said: " Peace be on you, Prophet of Allah; May I enter the cloak with you?" He replied: " And upon you peace, my brother, my trustee, my successor, and my standard bearer, you are given the permission to enter ." So, Ali entered under the cloak with them.

ثُمَّ أَتَيْتُ نَحْوَ الْكِسَاءِ وَقُلْتُ: السَّلَامُ عَلَيْكَ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ أَتَأْذِنُ لِي أَنْ
أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ قَالَ: وَعَلَيْكَ السَّلَامُ يَا بِنْتِي وَيَا بَضْعَتِي قَدْ أَذِنْتُ
لَكَ، فَدَخَلْتُ تَحْتَ الْكِسَاءِ،

Then I stepped forward and said: " Peace be on you, my father, O Prophet of Allah; May I enter the cloak with you?" He replied: " And upon you peace, my daughter, O part of my self; you are given the permission to enter " So, I entered the cloak with them.

فَلَمَّا اكْتَمَلْنَا جَمِيعاً تَحْتَ الْكِسَاءِ أَخَذَ أَبِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ بِطَرْفِي الْكِسَاءِ وَأَوْمَأَ بِيَدِهِ الْيُمْنَى إِلَى السَّمَاءِ وَقَالَ: اللَّهُمَّ إِنَّ هَؤُلَاءِ
أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَّتِ،

Getting together underneath the cloak, my father, the Prophet of Allah, held the two ends of the cloak and raised his right hand towards the heavens and prayed:

"O Allah, these are the people of my Household (Ahlul-Bayt). They are my confidants and my supporters.

لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي، يُؤْلِمُنِي مَا يُؤْلِمُهُمْ وَيَحْزُنُنِي مَا يُحْزِنُهُمْ، أَنَا
حَرْبٌ لِمَنْ حَارَبَهُمْ وَسَلْمٌ لِمَنْ سَالَمَهُمْ وَعَدُوٌّ لِمَنْ عَادَاهُمْ وَمُحِبٌّ لِمَنْ
أَحَبَّهُمْ، إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ وَغُفْرَانَكَ
وَرِضْوَانَكَ عَلَيَّ وَعَلَيْهِمْ وَأَذْهِبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.

Their flesh is my flesh and their blood is my blood. Whoever hurts them hurts me too.
Whoever displeases them, displeased me too. I am at war with those at war with them.
I am at peace with those at peace with them. I am the enemy of their enemies and
I am the friend of their friends. They are from me and I am from them.
O Allah! Bestow Your Blessings, Benevolence, Forgiveness and Your pleasure upon
me and upon them. And remove impurity from them and keep them thoroughly pure”

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي وَيَا سُكَّانَ سَمَاوَاتِي إِنِّي مَا خَلَقْتُ سَمَاءً
مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُنِيراً وَلَا شَمْساً مُضِيئةً وَلَا فَلَكَاً يَدُورُ وَلَا
بَحَراً يَجْرِي وَلَا فَلَكَاً يَسْرِي إِلَّا فِي مَحَبَّةٍ هُوَلاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ
الْكِسَاءِ،

“O My angles! O Residents of My Heavens, verily, I have not created the erected Sky,
the stretched earth, the illuminated moon, the bright sun, the rotating planets, the
flowing seas and the sailing ships, but for the love of these Five lying underneath the
cloak ”

فَقَالَ الْأَمِينُ جِبْرَائِيلُ: يَا رَبِّ وَمَنْ تَحْتَ الْكِسَاءِ؟ فَقَالَ عَزَّ وَجَلَّ: هُمْ أَهْلُ
بَيْتِ النَّبُوءَةِ وَمَعْدِنُ الرِّسَالَةِ هُمْ فَاطِمَةُ وَأَبُوهَا، وَبَعْلُهَا وَبَنُوهَا، فَقَالَ
جِبْرَائِيلُ: يَا رَبِّ أَتَأْذِنُ لِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونَ مَعَهُمْ سَادِسًا؟

Then the Lord, Almighty Allah said: Gabriel, the trusted angle, asked: "Who are under the cloak ? " The Almighty answered: "They are the Household of the Prophet and the assets of Prophet hood. They are: Fatimah and her father, her husband and her two sons." Gabriel said: "O Lord, May I fly to earth to be the sixth of them?"

فَقَالَ اللَّهُ: نَعَمْ قَدْ أَذِنْتُ لَكَ. فَهَبَطَ الْأَمِينُ جِبْرَائِيلُ وَقَالَ: السَّلَامُ عَلَيْكَ يَا
رَسُولَ اللَّهِ، الْعَلِيُّ الْأَعْلَى يُقْرِنُكَ السَّلَامَ، وَيَخُصُّكَ بِالتَّحِيَّةِ وَالْإِكْرَامِ وَيَقُولُ
لَكَ: وَعِزَّتِي وَجَلَالِي إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً
مُنِيراً وَلَا شَمْساً مُضِيَّةً وَلَا فَلْكَأَ يَدُورُ وَلَا بَحَراً يَجْرِي وَلَا فُلْكَأَ يَسْرِي إِلَّا
لَأَجْلِكُمْ وَمَحَبَّتِكُمْ، وَقَدْ أَذِنَ لِي أَنْ أَدْخُلَ مَعَكُمْ، فَهَلْ تَأْذِنُ لِي يَا رَسُولَ اللَّهِ؟

Allah replied: "Yes. You are given the permission " Gabriel, the trusted, landed near them and said: " Peace be on you, O Prophet of Allah. The All-Highest conveys His peace on you and His greetings and says: " By My Honour and Glory, O My angles! O Residents of My Heavens, verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas and the sailing ships, but for your sake and love "God has given me permission to enter the cloak with you. May I join you, O Prophet of Allah? "

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: وَعَلَيْكَ السَّلَامُ يَا أَمِينَ وَحِي اللَّهِ،
 إِنَّهُ نَعَمْ قَدْ أَذِنْتُ لَكَ، فَدَخَلَ جِبْرَائِيلُ مَعَنَا تَحْتَ الْكِسَاءِ، فَقَالَ لِأَبِي: إِنَّ اللَّهَ
 قَدْ أَوْحَى إِلَيْكُمْ يَقُولُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
 تَطْهِيرًا.

The Prophet replied: "And peace be on you, O trusted bearer of Allah's Revelations! you are granted the permission" So, Gabriel entered the cloak with us and said to my father: " Allah sends His Revelations to you. Verily Allah's desire is to remove blemish from you, O People of Household (Ahlul-Bayt) and purify you with a perfect purification "

فَقَالَ: عَلِيُّ عَلَيْهِ السَّلَامُ لِأَبِي: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا لِحُلُوسِنَا هَذَا تَحْتَ
 الْكِسَاءِ مِنَ الْفَضْلِ عِنْدَ اللَّهِ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: وَالَّذِي
 بَعَثَنِي بِالْحَقِّ نَبِيًّا وَاصْطَفَانِي بِالرِّسَالَةِ نَجِيًّا، مَا ذُكِرَ خَبَرُنَا هَذَا فِي مَحْفَلٍ
 مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا إِلَّا وَنَزَلَتْ عَلَيْهِمُ
 الرَّحْمَةُ، وَحَفَّتْ بِهِمُ الْمَلَائِكَةُ وَاسْتَغْفَرَتْ لَهُمْ إِلَى أَنْ يَتَفَرَّقُوا.

Then Ali said to my father: "O Prophet of Allah, tell me what significance has Allah given for us being together underneath this cloak?" The Prophet replied: "By Him who rightfully appointed me a Prophet and chose me a Messenger for the salvation of the mankind. Whenever and wherever an assembly of our followers and friends mention this event, Allah will bestow on them His Blessings and Mercy; angles will encircle them asking Allah the remission of their sins until the assembly disperses."

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ :إِذَا وَاللَّهِ فُزْنَا وَفَارَزَ شِيعَتُنَا وَرَبِّ الْكَعْبَةِ .فَقَالَ أَبِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا
وَاصْطَفَانِي بِالرِّسَالَةِ نَجِيًّا مَا ذُكِرَ خَبَرْنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ
الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا وَفِيهِمْ مَهْمُومٌ إِلَّا وَفَرَّجَ اللَّهُ هَمَّهُ وَلَا
مَغْمُومٌ إِلَّا وَكَشَفَ اللَّهُ غَمَّهُ وَلَا طَالِبٌ حَاجَةً إِلَّا وَقَضَى اللَّهُ حَاجَتَهُ، فَقَالَ
عَلِيُّ عَلَيْهِ السَّلَامُ :إِذَا وَاللَّهِ فُزْنَا وَسُعدْنَا، وَكَذَلِكَ شِيعَتُنَا فَازُوا وَسُعدُوا فِي
الدُّنْيَا وَالْآخِرَةِ وَرَبِّ الْكَعْبَةِ.

So Ali said : "Verily, by the Lord of Kabaa! we and our followers are the winners." Then my father replied: "By Him who rightfully appointed me a Prophet and chose me a Messenger for the salvation of the mankind, whenever and wherever an assembly of our followers and friends mentions this event, there shall remain none grieved but Allah will remove his grief, there shall remain none distressed but Allah will dispel his distress, there shall remain none wish-seeker but Allah will grant his wish. Verily, by the Lord of Kabaa!"

Homework

Who is the Narrator of Hadith Al Kisa?

What does Ahlul-Bayt mean and who is it referring to

.....
.....

Who was the first person enter the cloak?.....

Who was the second person enter under the cloak?

Who was the third person enter under the cloak?

Who was the fifth person enter under the cloak?

Who was the fourth person enter under the cloak?

Who was the sixth person enter under the cloak?

Prophet called the interceder of my followers.

Prophet called the master of my fountain

Prophet called my brother, my trustee, my successor, and my standard bearer

What do you learn from this statement:

وَإِذَا بَوْلِدِي الْحَسَنِ قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمَّهُ

.....

List at least 3 of the blessing Allah gives any of the Shia that read Hadith Al Kisa.

1.....

2.....

3.....

Find which surat contain this Ayat and explain the meaning of this Ayat

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

.....

.....

Halal Food

Why must we eat halal food?

Al-'Imam 'Ali al-Rida (AS) has stated: "Allah has not declared anything eatable or drinkable halal, unless it is to the benefit and for the welfare of man, neither has He declared anything haram, unless it is the source of man's detriment, death, and corruption."

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ سورة
المؤمنين

What is Halal food in the Quran?

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ سورة البقرة

Meat is considered halal to eat when it is slaughtered according to Islamic Shari'ah (tazkiyah).

The laws on different types of meat are:

Land Animals:

Halal	Makrooh	Haram
<p>The meat of domestic animals such as sheep, goat, cow, and camel.</p> <p>Wild animals like buffalo, cows, rams, wild goat, and deer. Zebra, horse and donkeys</p>	<p>Domesticated horse and donkeys</p>	<p>Domesticated like dogs and cats.</p> <p>Wild animals that are predators or that have talons such as lion, leopard, wolf, fox, jackal, bear, monkey and rabbits.</p> <p>Reptile like snake.</p> <p>Mammal like rat, mouse, hedgehog.</p> <p>Insect.</p>

Birds:

Halal	Haram
<p>The meat of the birds that have maws and gizzards or that flap their wings while flying and do not have talons such as hens, pigeons or doves, turtledove, and francolin and ducks. Some special species of locusts or grasshoppers are also allowed as halal.</p>	<p>Birds that have talons.</p> <p>All kind of crows</p>

Maw means the mouth, stomach, jaws, or gullet of a voracious animal, especially a carnivore.

Talon is a sharp claw of an animal, especially a bird of prey, such as a buzzard, eagle, falcon, hawk, or owl.

Aquatic Animals:

Halal	Haram
Fish with scales and shrimp.	Eel, dogfish, tortoise, seal, porpoise, shark and whale.

Common Hala and Non-Halal Fish

Imam Baqir (a.s.) said: "Eat the fish that has scales and do not eat the fish that does not have scales?"

#	Halal	Non-Halal
1	Anchovies	Basa
2	Barramundi	Calamari
3	Bass	Catfish Eels
4	Carp / bream	Clams
5	Cod / hake	Eastern Cleaner- Clingfish

6	Dory	Crab Cray Fish
7	Flathead	Flake
8	Flounder	Grayfish
9	Herring	Leather Jacket
10	Hoki - <i>Blue Grenadier</i>	Lobster
11	Jew fish	Marlin
12	Kingfish	Muscles
13	Ling	Octopus
14	Mackerel – <i>except for snake mackerel</i>	Oyster
15	Perch	Snails
16	Prawns	Snake Mackerels
17	Red fish	Squab
18	Salmon	Squid
19	Sardines	Shark
20	Shrimp	Sturgeons
21	Snapper	Swordfish
22	Tailor	

23	Trevally	
24	Trout - <i>But not including: European turbot (Scophthalmus maximus or Psetta maximus Trevally).</i>	
25	Tuna <i>except for Dogtooth Tuna also known as Peg Tooth Tuna & Scaleless Tuna.</i>	
26	Whitefish	
27	Whiting	
28	Yellow tail	

Certain parts of the halal animals are haraam to eat, such as:

- Blood
- Womb
- Glands
- Testicles
- Pituitary gland, a ductless gland in the brain
- The marrow which is in the spinal cord
- The two wide (yellow) nerves which are on both sides of the spinal cord, (as an obligatory precaution).
- Gall bladder

- Spleen
- Urinary bladder
- Eye balls

Solids:

Haram: Dead carcass of any animal, soil, poisons and anything najjis or considered disgusting to man.

It is haraam to eat earth and also sand, as an obligatory precaution. It is permissible to take a small quantity of the clay of the Shrine of Imam Husayn (usually called Turbatul Husayn) for the purpose of cure for illness.

Liquids:

- Any type of intoxicating drink is haram for drinking, even in a small quantity like alcohol.
- The milk of animals, whose meats are haram to eat, such as of pigs, cats, and dogs is haram to drink.
- The blood of any animal whose blood gushes out (when its blood vessel is cut.).
- Najis liquids such as the urine.
- Liquids in which one of the najis things is mixed.

Drinking alcoholic beverage is haraam, and in some traditions (Ahadith), it has been declared as among the greatest sins. Imam Ja'far Sadiq (A.S.) says: "Alcohol is the root of all evils and sins. A person who drinks alcohol loses his sanity. At that time, he does not know Allah, does not fear committing any sin, respects the rights of no one, and does not desist from committing evil openly. The spirit of faith and piety departs from him and only the impure and vicious spirit, which is far off from the Mercy of Allah, remains in his body. Allah, His angels, His prophets and the true believers curse such a man, and his daily prayers are not accepted for forty days. On the Day of Judgement his

face will be dark, and his tongue will come out of his mouth, the saliva will fall on his chest and he will desperately complain of thirst".

In Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ سورة المائدة

To eat at a table at which people are drinking alcohol is haraam and similarly, to sit at that table where people are drinking alcohol is haraam, as a precaution, if one would be reckoned among them.

Slaughter rules:

There are certain conditions for the slaughtering of an animal. They are as follows:-

- A person, a man or a woman, who slaughters an animal must be a Muslim. An animal can also be slaughtered by a Muslim child who is mature enough to distinguish between good and bad, but not by non-Muslims other than Ahle Kitab, or a person belonging to those sects who are classified as Kafir.
- The animal should be slaughtered with a weapon made of iron. However, if an implement made of iron is not available, it should be slaughtered with a sharp object like glass or stone, so that the four veins are severed, even if the slaughtering may not be necessary, like when the animal is on the verge of death.
- When an animal is slaughtered, it should be facing Qibla.

- When a person wants to slaughter an animal, just as he makes the Niyyat to slaughter, he should utter the name of Allah, and it suffices if he says 'Bismillah' only, or if he utters 'Allah'. But if he utters the name of Allah without the intention of slaughtering the animal, the slaughtered animal does not become Tahir and it is also haraam to eat its meat. And if he did not utter the name of Allah forgetfully, there is no objection.
- The animal should show some movement after being slaughtered; at least it should move its eyes or tail or strike its foot on the ground. This law applies only when it is doubtful whether or not the animal was alive at the time of being slaughtered, otherwise it is not essential.
- It is necessary that the blood should flow in normal quantity from the slaughtered animal. If someone blocks the vein, not allowing blood to flow out, or if the bleeding is less than normal, that animal will not be halal. But if the blood which flows is less because the animal bled profusely before the slaughter, there is no objection.
- The animal should be slaughtered from its proper place of slaughtering; on the basis of recommended precaution, the neck should be cut from its front, and the knife should be used from the back of the neck.

Mustahab acts for slaughtering the animals:

- While slaughtering, its hands and feet should be tied together. Birds should be left free.
- Water should be placed before an animal before slaughtering it.
- An animal should be slaughtered in such a way that it should suffer the least, that is, it should be swiftly

Makrooh acts while slaughtering the animals:

- To slaughter an animal at a place where another animal of its own kind can see it.
- To skin an animal before it has died.
- To slaughter an animal on Friday night (i.e. the night preceding Friday), or on Friday before Zuhr. However, there is no harm in doing so in the case of necessity.
- To slaughter an animal which someone has bred and reared himself.

Homewok:

Find the Halal or Haram animal to eat:

Tiger		Deer	
Locust		Turkey	
Hedgehog		Shark	
Duck		Cat	
Snake		Zebra	
Rabbit		Ant	
Camel		Lobster	

Whale		Cat Fish	
Pigeons		Falcon	
Dolphin		Dog	
Ram		Owl	
Buffalo		Bull	
Crab		Rat	
Monkey		Lizard	

Question about Halal food from Syed Sistani's website

Question: Can I eat Christians' foods that contain meat?

Answer: All kinds of food with the exception of meat, fat, and their extracts are permissible for a Muslim, even if he doubts that it might contain something which is forbidden for him to eat or doubts that its cook.

Question: Is it permissible for a Muslim to attend a gathering where intoxicating drinks are being served?

Answer: Eating and drinking in those gatherings is forbidden. However, the prohibition in attending such gatherings is based on obligatory precaution. But there is no problem in attending such gatherings for the purpose of forbidding the evil (nahi 'anil munkar), if one is capable of doing that.

Question: Is it permissible to use, in our foods, oils derived from fish that are forbidden to us? What about using such oils for other matters?

Answer: It is not permissible to use such oils for cooking but using them for any other purposes is permissible.

Question: We are unaware of the ingredients of food sold in shops in Western countries: it might be free from those ingredients that are forbidden to us or it might contain them. Are we allowed to eat such items without looking into their ingredients, or inquiring about them? Or is that not allowed to us?

Answer: It is permissible [to eat such food] as long as it is not known that it contains meat, fat, and their derivatives that are forbidden to us.

Question: Can we eat food cooked by a non Muslim when we do not know whether or not it is clean?

Answer: A Muslim is allowed to eat any food made by a person whose faith and religion is not known to him, no matter whether that person touched it with wetness or did not touch it, provided that he does not know or is not sure that the food consists of what is forbidden to him.

Question: A Muslim enters a café and sits down at a table to drink tea, then a stranger comes at the same table to drink wine. Is it obligatory upon the Muslim to stop drinking tea and leave?

Answer: Yes, it is obligatory to move away from that table.

Question: What is the ruling on a Muslim working in a restaurant in which he must serve alcohol to patrons of the restaurant?

Answer: It is not permissible.

Question: Alcohol is used in the production of many drugs and medications: Is it permissible to take them? Are they considered pure (tāhir)?

Answer: they are pure; and since the alcohol used in them is so minute that it dissolves in them, it is therefore permissible to take them also.

Question: What is the fatwa regarding the use of perfumes on which it is "alcoholic"? Are these kinds of perfumes Najis and is it permissible to use them?

Answer: Such perfumes are clean and it is permissible to use them.

Question: Is it permissible to socialize or accept invitations from Muslims that are involved in business like selling alcoholic beverages and pork?

Answer: There is no problem.

Manners when Eating

Mustahab rules and manners when eating:

- Washing both the hands before taking a meal.
- After taking a meal, one should wash one's hands, and dry them with a dry cloth.
- One should say Bismillah before starting to eat, and if there are several dishes, it is Mustahab to say Bismillah before partaking of each of the dishes.
- One should eat with one's right hand.
- If several persons are sitting together for their meals, everyone of them should partake of the food placed in front of him.
- One should take small bites of food.
- One should prolong the duration of eating a meal.
- One should chew the food thoroughly.
- After taking one's meal one should praise and thank Allah.
- One should collect and eat the food which is scattered on the dining cloth.
However, if one takes meal in an open place, like a park etc, it is better to leave the food which has fallen aside, so that it may be eaten by the animals and the birds.
- When eating a fruit, one should first wash it before eating.

Makrooh acts when eating.

- To eat without being hungry.
- To eat to one's fill.
- To gaze towards others while eating.

- To eat food while it is still hot.
- To blow on food or drink which one is eating or drinking.
- To wait expectantly for something more after the bread or loaf has been served on the dining cloth.
- To cut the loaf with a knife.
- To place the loaf under the food pots or plates etc.
- To scrape off meat stuck to a bone in such a manner that nothing remains on it.
- To peel those fruits which are normally eaten with their skin.
- To throw away a fruit before one has eaten it fully.

Questions and Answers from Syed Sistani's website:

Question 1:

Can we eat a meal that has been cooked by a non-Muslim whose religion we do not know?

Answer: It is permissible to eat the food and it is not necessary for the Muslim to question the person who prepared the food about his beliefs or disbeliefs, or whether or not he had touched the food, even if that inquiry is very convenient and natural for one who wants to ask.

All kinds of food with the exception of meat, fat, and their extracts are permissible for a Muslim, even if he doubts that it might contain something which is forbidden for him to eat or doubts that its cook.

Question 2:

Is it permissible to use, in our foods, oils derived from fish that are forbidden to us? What about using such oils for other matters?

Answer: It is not permissible to use such oils for cooking but using them for any other purposes is permissible.

Question 3:

Is it permissible to eat lobster, crayfish, and snails?

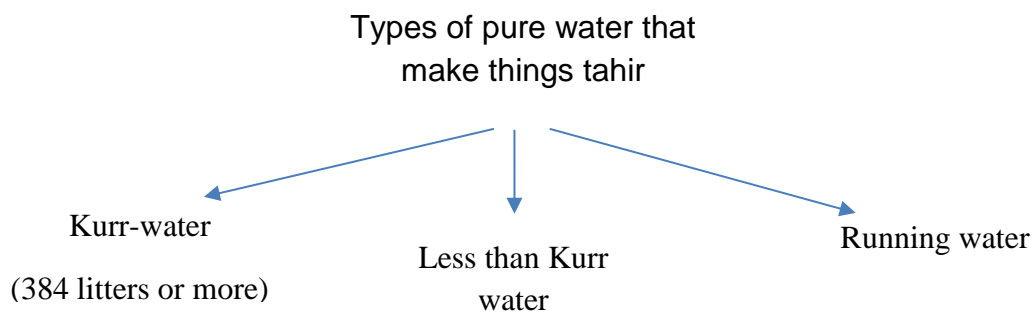
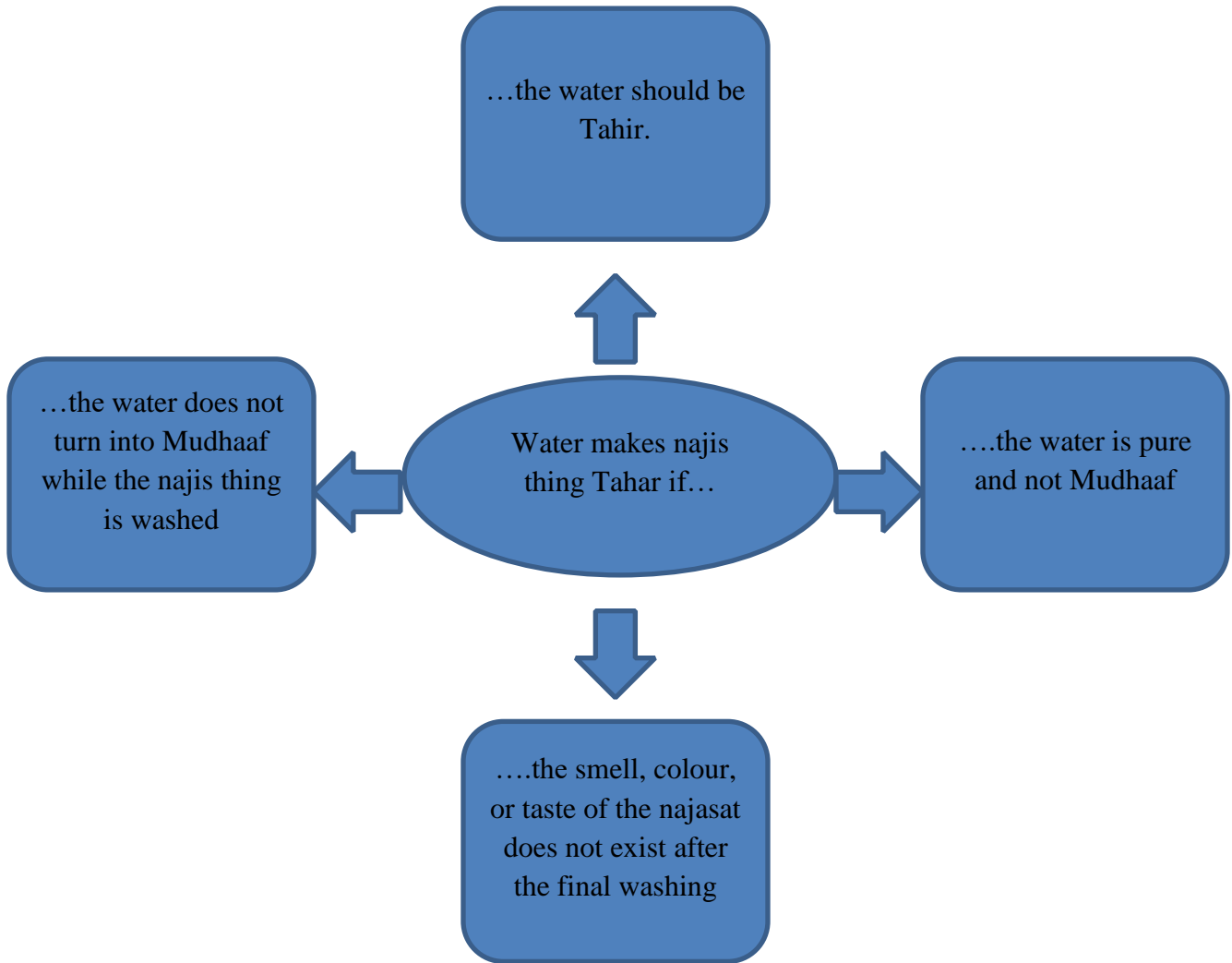
Answer: It is not permissible to eat from marine animals anything except fish that has scale; shrimp is considered from that category [of permissible sea animals]. But other than fish, like lobster, and similarly the fish that does not have scale is forbidden.

Mutahhirat

There are twelve things which make najis objects tahir:

- Water
- Earth
- Sun
- Transformation (استحالة)
- Change (انقلاب)
- Transfer (انتقال)
- Islam
- Subjection (طيبات)
- Removal of original najasat
- Confining (استبراء) of animal which feeds on najasat
- Disappearance of a Muslim
- Draining of the usual quantity of blood from the slaughtered body of an animal.

Water



Utensil

A najis utensil (like plates) can be made Tahir with less than Kurr water in two ways:

- The utensil should be filled up with water and emptied three times.
- Some quantity of water is poured in it, and then the utensil is strongly shaken, so that the water reaches all najis parts before it is spilled. This should be done three times.

As per obligatory precaution, the same will apply if Kurr or running water is used

Some Rules:

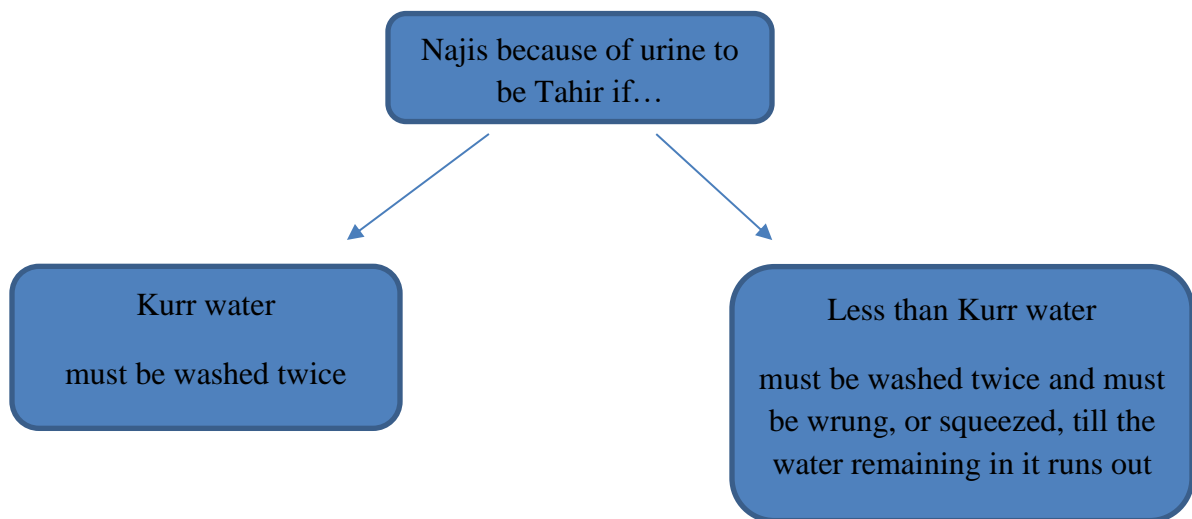
- If a utensil is licked by a pig, or if it drinks any liquid from it, or in which a field-mouse has died, then it should be washed seven times with running water, or Kurr or lesser water.
- If a dog drinks water or any other liquid from a utensil, the utensil should be first scrubbed with Tahirr earth, and after washing off the dust, it should be washed twice with Kurr or lesser water. Similarly, if the dog licks a utensil, and something remains in it, it should be scrubbed with dust before washing. And if the saliva of a dog falls into the utensil, as per obligatory precaution, it should be scrubbed with dust and then washed with water three times.
- If the mouth of a utensil which a dog has licked, is narrow, dust should be thrown into it and after adding some quantity of water, it should be shaken vigorously, so that the dust may reach all parts of it. Thereafter, the utensil should be washed in the manner mentioned above.
- A utensil which becomes najis because of alcoholic beverage, should be washed three times, with no difference between Kurr, lesser, or running water.

Earthenware

If an earthenware has been made of najis clay, or najis water has penetrated in it, it should be put into Kurr or running water, so that wherever water reaches, it will be Tahirr. And if it is intended to make its interior Tahir it should be left in Kurr or running water for such time, that the water would penetrate into its entire structure. And if the earthenware is moist, preventing water from reaching its inner parts, then it should be allowed to dry up, before it is put in Kurr or running water.

Carbet and dress

If a najis thing is immersed once in Kurr or running water, in such a way that water reaches all its najis parts, it becomes Tahir. And also it is not necessary to squeeze or wring or press it.



Somes rules:

- A najis thing does not become Tahir unless the Najisul Ayn is removed from it, but there is no harm if the colour, or smell of the najasat remains in it. So, if blood is removed from a cloth, and the cloth is made Tahirr with water, it will become

Tahir even if the colour of blood remains on it. But if, on account of the smell or colour, it becomes certain, or seems probable that some particles of najasat are still present in the cloth etc., it will remain najis.

- If najasat of the body is removed in Kurr or running water, the body will become Tahir, except when it is najis because of urine, for which one washing is not enough. But it is not necessary to walk in and out of water to achieve two washing. If a person under water wipes the najis part with hand, allowing water to reach there again, it will suffice.
- If a utensil or one's body is najis, but also so greasy that water cannot reach it, one should first remove the grease, so that water may reach one's body, or the utensil before making it Tahir.
- Tap water which is connected with Kurr-water is considered to be Kurr.
- If a person washes a thing with water, and becomes sure that it has become Tahir, but doubts later whether or not he had removed the Najisul Ayn from it, he should wash it again, and ensure that the Najisul Ayn has been removed.
- If the ground which absorbs water (e.g. land on the surface of which there is fine sand) becomes najis, it can be made Tahir with under-Kurr water.
- If the floor which is made of stones, or bricks or other hard ground, in which water is not absorbed, becomes najis, it can be made Tahir with under-Kurr water, but, it is necessary that so much water is poured on it that it begins to flow. And if that water is not drained out, and it collects there, it should be drawn out by a vessel or soaked by a cloth.
- If najis sugar, or syrup is turned into solid cubes, or granules, it will not become Tahir if it is immersed in Kurr or running water.

Earth

The earth makes the sole of one's feet and shoes Tahir, provided that the following four conditions are fulfilled:

- The earth should be Tahir.
- The earth should be dry, as a precaution.
- As an obligatory precaution, the najasat should have stuck from the earth.
- If Najisul Ayn, like blood or urine, or something which has become najis, like najis clay, is stuck on the sole of a foot, or a shoe, it will be Tahir only if it is cleared by walking on earth, or by rubbing the foot of the shoe against it.

Some Rules

- Walking over a tar road, or a wooden floor, will not make the najis sole of feet and shoes Tahir.
- In order to make the sole of one's feet or shoe Tahir, it is better that one should walk a distance of at least fifteen arm-lengths or more, even if the najasat disappears by walking a lesser distance, or by rubbing one's foot on earth.
- If after walking, the smell or colour of the najasat, or its invisible particles, remain in the sole of the feet or the shoe, there is no harm in it, although the recommended precaution is that one should walk so much, that these things also disappear.

Sun

The sun makes the earth, building, and the walls (but not include grass, doors, trees and fruits) Tahir, provided the following conditions are fulfilled:

- The najis thing should be sufficiently wet, and if it is dry, it should be made wet so that the sun dries it up.
- If the Najisul Ayn is present on that thing, it should be removed from it before it is dried by the sun.
- Nothing should intervene between the najis thing and the sun. Therefore, if the rays fall on the najis thing from behind a curtain etc, or a cloud, and makes it dry, the thing will not become Tahir.
- Only the sun should make the najis thing dry.

Change (Inqilab)

If a najis thing undergoes such a change, that it assumes the category of a Tahir thing it becomes Tahir; for example, if a najis wood burns and is reduced to ashes, , it becomes Tahir. But a thing does not become Tahir if its essence or category does not change; like, if wheat is ground into flour, or is used for baking bread, it does not become Tahir.

Transfer

- Any liquor which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes Tahir.
- Wine which is prepared from najis grapes etc., or if any external najasat reaches it, would not become Tahir, if it turns into vinegar.
- If the juice of grapes ferments by itself, or when heated, it becomes haraam. However, if it boils so much that only 1/3 part of it is left, it becomes halal.

Tabaiyat (Subjection)

Taba'iyat means that a najis thing become Tahir, in subjection of another thing becoming Tahir.

Some examples

1. When wine is transformed into vinegar, its container, up to the level wine reached on account of fermentation, will become Tahirr. But, if the back part of the container became najis because of contact with wine, it should be avoided, even after wine has transformed into vinegar.
2. The child of an unbeliever becomes Tahir by Taba'iyat, If an unbeliever embraces Islam, his child in subjection to him becomes Tahir.
3. When a person washes something with water to make it Tahir, his hands washed along with that thing, will be Tahir when the thing is Tahir.

Muslim

When body, dress, household utensil, carpet or any similar thing which has been in the possession of a Muslim becomes najis, and thereafter that Muslim disappears, the things in question can be treated as Tahir.

Homework

Q1) List the types of pure water that make things tahir?

1.
2.
3.

Q2) Water should be pure to make najis things tahir? True or False

Q3) It is ok for the smell, colour or taste of najasat to remain after washing? True or False

Q4) How to make a plate Tahir with less than kurr water?

1.

2.

Q5) How many times must we wash a plate licked by pig?

Q6) Should we scrub a plate with dust and then wash it with water three times if the plate is licked by a dog? True or False

Q7) How many times do we need to wash a plate that is najis because of alcoholic beverage?

Q8) How to make carpet or dress tahir that had been najis because of urine

1.

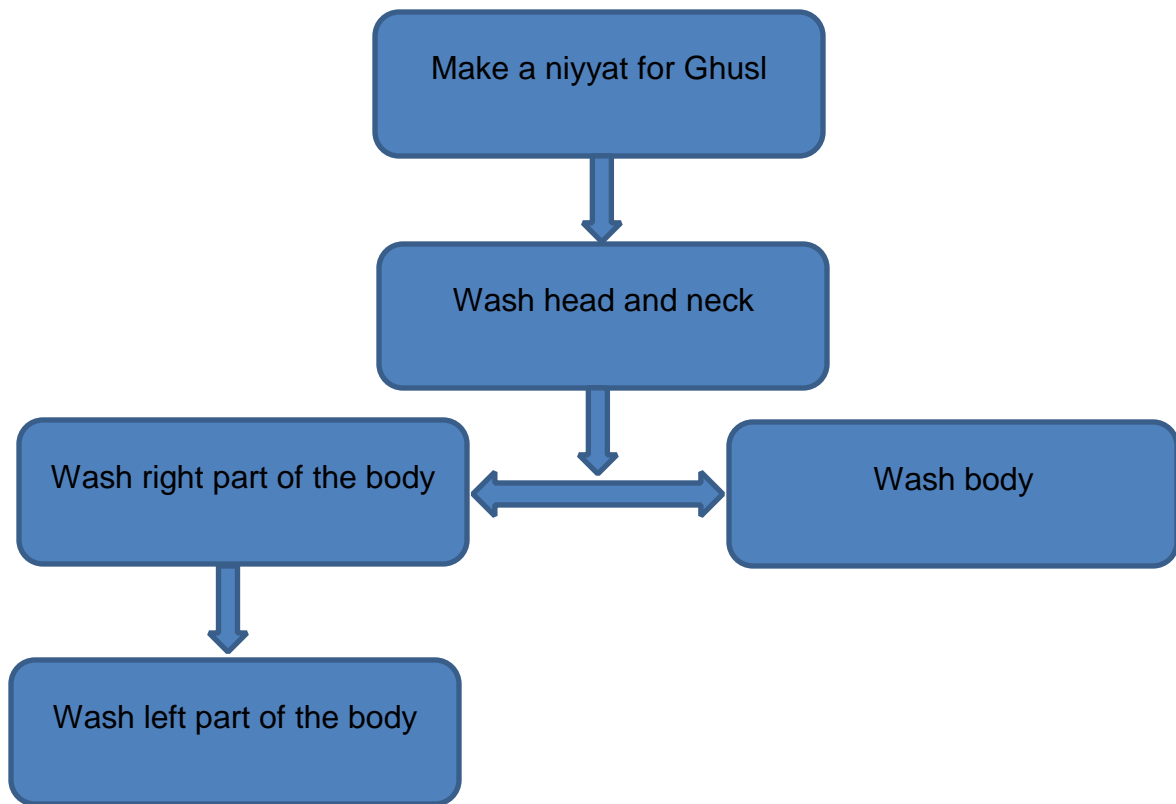
2.

Q9) walking over a tar road or a wooden floor will make the najis sole of feet and shoes Tahir? True or False

Q10) Sun makes the earth, building and walls tahir? True or False

Ghusls

Method of Ghusls:



Some Rules:

- And if a person washes the body before washing the head, either intentionally, or on account of forgetfulness or because of not knowing the rule, Ghusl is void.
- In order to ensure that both the parts (head, neck and remaining parts of the body) have been washed thoroughly one should, while washing a part, also include some portion of the other part with it.

In Islam, several Ghusls are Mustahab. Some of them are listed below:

1. Ghosl-e-Jumuah: Its prescribed time is from Fajr to sunset, but it is better to perform it near Zuhr. If, however, a person does not perform it till noon, he can perform it till dusk without a Niyyat of either performing it on time or as Qadha. And if a person does not perform his Ghosl on Friday it is Mustahab that he should perform the Qadha of Ghosl on Saturday at any time between dawn and dusk. And if a person knows that it will not be possible for him to procure water for his Ghosl on Friday he can perform the Ghosl on Thursday with the Niyyat of Raja', that is, as a desirable act.
2. Ghosl on Eidul Fitr day and Eidul Azha day. The time of this Ghosl is from Fajr up to sunset. It is, however, better to perform it before Eid prayers.
3. Ghosl for Ihram (pilgrim's dress).
4. Ghosl for visiting the holy Ka'bah.
5. Ghosl for entry into the Mosque of the holy Prophet.

Questions and Answers from Syed Sistani's website:

Question:

Is it necessary to clean the body from impurities before performing an obligatory Ghusl?

Answer:

It is not necessary that the entire body of a person should be clean before Irtimasi and Tartibi Ghusl. So, if the body becomes clean while diving in water or pouring water over one's body with the intention of the Ghusl, the Ghusl will be in order.

Question:

How is a Tartibi (sequential) ghusl done?

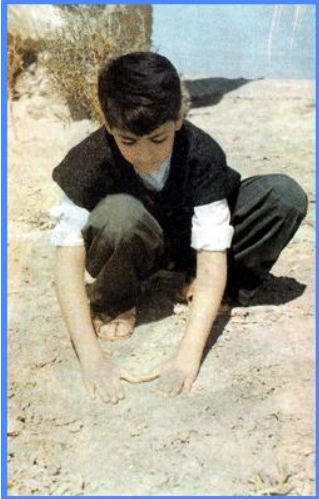
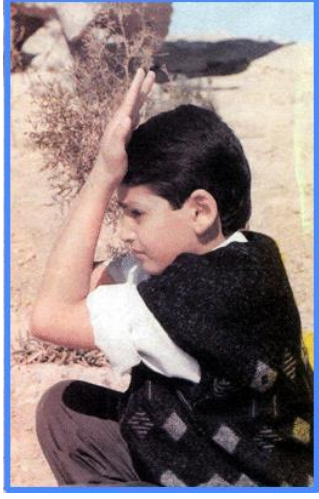
Answer:

In this method of ghusl, a person should first make a niyyat for Ghusl. Thereafter one should first wash one's head and neck, and thereafter the remaining parts of one's body. It is better that one washes the right part of the body first and then the left part.

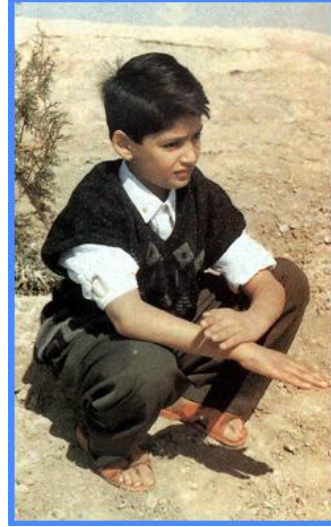
Tayammum

قال تعالى: فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ.

The following 4 things are obligatory in tayammum performed instead of Ghusl or Wudhu.

Intention (Niyyat)	
Striking or keeping both the palms on the object on which tayammum is valid. As an obligatory precaution, this should be done by both the palms together.	
Wiping or stroking the entire forehead with the palms of both the hands, and, as an obligatory precaution, its two ends commencing from the spot where the hair of one's head grow down to the eyebrows and above the nose. And it is recommended that the palms pass over the eyebrows as well	

To pass the left palm over the whole back of the right hand and thereafter, to pass the right palm over the whole back of the left hand.



Tayammum can be done on earth, sand, lump of clay or stone but the recommended precaution is that if earth is available tayammum should not be performed on anything else. If earth is not available, then it can be performed on sand or a lump of clay, and in absence of these on a stone.

قال رسول الله (صلى الله عليه وآله) : (جُعِلَتْ لِي الْأَرْضُ مَسْجِداً وَطَهُوراً) .

Tayammum should be performed instead of Wudhu or Ghusl in the following seven circumstances:

1. When it is not possible to procure sufficient water for performing Wudhu or Ghusl.
2. If a person is unable to procure water on account of old age or weakness, or fear of a thief or a beast, he should perform tayammum.
3. If a person fears that if he uses water his life will be endangered, or he will suffer from some ailment or physical defect, or the illness from which he is already suffering will be prolonged, or become acute or some complications may arise in its treatment, he should perform tayammum. However, if he can avoid the harm by

using warm water, he should prepare warm water and do Wudhu, or Ghusl when it is necessary.

4. If a person fears that if he uses water for Ghusl or Wudhu, he will be involved in hardship because of thirst, he should perform tayammum.
5. If the body or dress of a person is najis and he possesses only as much water as is likely to be exhausted if he does Ghusl or Wudhu, and no water would be available for making his body or dress Tahirr, he should make his body or dress Tahirr and pray Salat with tayammum. But if he does not have anything upon which he would do tayammum, then he should use the water for Ghusl and Wudhu, and pray with najis body or dress.
6. If a person possesses such water or container which is not permitted to use, like when they are usurped (Ghasbi) he should perform tayammum instead of Ghusl and Wudhu.
7. When the time left for Salat is so little that if a person does Ghusl or Wudhu he would be obliged to offer the entire prayers or a part of it after the prescribed time, he should perform tayammum.



Takabbur

Takabbur means to have pride, to think that you are above, or superior to a someone else. This is a very dangerous attribute to have, and leads only to downfall.

If you are good at something, or achieve good results in something, don't start thinking too much of yourself.

When you accomplish something good, your nafs starts to tell you that you are great, and that you are better than the rest. It makes you think that there is no one else like you, and that you have reached the top.

When this happens, you start to believe that you are the greatest, and then you will not try harder to become better.

Takabbur enters our hearts very secretly, it tries to hide from us, and takes our thoughts over quietly that is why **Prophet Muhammad (S)** has told us:

"Pride enters the heart like a black ant crawling over a black rock at night."

The first thing that you should do when you achieve something good is to thank Allah. Just by saying 'Alhamdulillah', you will stop your nafs from praising yourself. Remember, it was through Allah's help that you achieved it, so thank Allah instead of forgetting, and thinking that you did it all by yourself. By thanking Allah, we are including Him in all aspect of our lives, and sharing our joy and happiness with Him, and recognising that it is through His bounty that we have achieved success.

In the *du'a after Asr prayers* we say to Allah

اللهم ما بي من نعمة فمناك

"My Lord , whatever talents I have got, it is only from You."

When Allah created Prophet Adam, he told all the creatures to bow down before Adam. Iblis refused, saying that **I am BETTER than him**. This was the first takabbur, the first pride, and it was because of this that Iblis is called Shaytan, one who is removed from Allah's Pleasure.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكَافِرِينَ ﴿٣٤﴾ سورة البقرة

We all achieve something good in our lives. It doesn't mean that we should not be happy. We should be happy, we should feel glad, we should laugh and enjoy, but we should also remember that it was Allah (swt) who helped us, and so we should thank Him. What Islam does not like is that we think "Oh, I am fantastic, there is no one else in the world like me. What a brilliant person I am." If we think like this, then Allah (swt) will also remove us from His pleasure, and then we will fall, just like Shaytan.

Allah has created us all equal, how can one person say that he is better than another?

Vanity:

Vanity means to have false ideas about how great you are, about your appearance, or about yourself.

When a person becomes pride, they spend a large amount of time making sure the look good, not a hair is out of place, and clothes are new and beautiful. All this is to make others think "That person really looks great"

Vanity is harmful, since it leads to pride, and it stops you from becoming better. If you spend plenty of time over your own appearance without any reason, then it is bad akhlaq, and this will make you think very highly of yourself. You start spending

so much time on your dress and image (outside) that you forget about spending time to improve your character (inside), you forget about Allah, the One who gave you all your qualities.

The Prophet (S) said:

"There will come a time when people will have unclean inner selves, but BEAUTIFUL APPEARANCES; they will have greed for the worldly affairs (things) and they will not wish for that which is with Allah. Their religion will be for show. Then they would pray like a drowning one, and Allah will not answer their prayer."

There is nothing wrong with looking and dressing well, but there should be limits to the amount of attention you pay to yourself. If you start using mousse, cream and gel just for an ordinary occasion such as going to school or with friends, and if this takes up time, then you should try and avoid it. If you have an appointment, an interview, or some other occasion, which requires you to be presented in a special way, then it is perfectly acceptable to spend more than your usual amount of time on dressing.

The most important thing to note is that you should not dress up to impress others, to show off or to act as something, which you are not. This will only make you think that you are great and then you will be fooling yourself as well as others. Be happy with what you are, and everyone else will also be happy with you.

Lie and Honesty

To lie means to say something that you know is wrong on purpose.

We all know that lying is a great sin. The unfortunate point is that we do not realise how often we are doing it.

Our Sixth Imam (A) said that *it is more difficult to repent for many small sins than for one big sin. Remember the story of the two men who came to Imam (A) to repent for their sins.*

Prophet Muhammad (S) has said:

"Leave falsehood and make speaking the truth a habit."

"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

"A person who is not honest cannot have a perfect and strong faith".

To lie is haraam since you are deceiving others. There are many reasons why people lie, **some of them are:**

as an excuse to get yourself out of trouble,

to cheat somebody out of something you want,

to get someone else into trouble.

As you can see, all the above reasons are sinister. If you have done something which will to trouble, then you should face it, and not lie your way out of it because that is being very irresponsible.

Qur'an also tells us not to lie,

وَلَا تَلْسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ سورة البقرة

Prophet Muhammad (S) has also said:

"Beware of association with the liar for he is like a mirage which draws the far one nearer to you and the nearer far from you."

If someone entrusts something to you, you should be truthful and return it back to him when it is asked for. It does not matter what the value of the item is, it does not even matter if the person is your enemy.

Imam Ja'far as Sadiq (A) says:

"Whenever a person entrusts anything to you do not commit breach of trust, although that person may be (the worst person on earth like) the murderer of Imam Hussein (A).

"If the murderer of Imam Ali (A) entrusts his sword to me and I accept the trust I shall not misappropriate it and shall return it to him as and when he asks for it".

What does this show. If you accept something into your trust, you must preserve your honour by holding true to your word. If you do not like the person, or feel something wrong will result, then do not accept the trust, but once you have given your word, you are bound by it.

And on another occasion he says to one of his companions:

"I recommend two things to you: one of them is truthfulness and the other is honesty, for these two are the key to sustenance."

If you make the habit of lying, then you will lie very often without realising. You will lie to your family, your friends and everybody you meet. Then one day you will be caught out because you will have trapped yourself in a corner, and there will be no escape.

Also if you make a habit of lying you will start doing other things which are even worse. One evil leads you to another.

Indecent Dressing

Indecent is defined as offending against recognised standards of decency (respectability).

Indecent dressing means to have a form of dress which is disrespectful, i.e. which reveals the shape of the body in such a way as to attract attention from others.

It doesn't matter whether the garment is loose, or tight, see through or dark, or any other combination. If the garment reveals part of or all of the shape of the body, than, according to Islamic standards, it is classified as indecent.

If someone wears clothes which are revealing, it becomes necessary for those who are present to cast down their gaze, so they should not look directly at the person. (Surah 24 ayat 30-31)

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over themselves and not display their beauty except to their husbands..."

Islam helps to secure a females modesty by preserving her beauty with Hijab. This way when a person talks with or looks at a lady, **he sees her ideas and thoughts** rather than just her attractiveness.

A male should not wear tight or revealing clothing either, and should wear a beard so that he is easily distinguished from a female, so that they do not begin to dress like ladies and wear their clothes.

Why should people care about the way that they dress?

People wear clothes for many reasons besides just covering themselves. **Some reasons are as follows:**

- covering themselves**
- for comfort**
- protection against cold, wind, rain etc..**
- to look and feel good**

All of these reasons and many more are acceptable; even to look good, as long as it is not intended to show off to others.

However some people wear clothes on purpose which are to attract the attention of others. This is wrong, since this is trying to show off to others.

"If a person wear dresses and prides himself over others by means thereof, a flame of hell overtakes him, and he will swing in it till the day of Judgement."

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction ...

When we wear clothes, other people see them. If we dress in ANYWAY such that other people can become aroused or affected, then those clothes are indecent.

WHAT IS WRONG WITH EXPOSING YOUR BODY, EVERYBODY DOES IT?

Islam has the highest standard of morals existing in any society on the face of the earth.

Islam tries to make morals part of the individual, so that s/he will act correctly in any circumstance.

It comes down to this. By dressing in such a way that you expose your body, you are inviting people to look at you. By looking at you they can see something that can arouse their desire. This desire can influence their thoughts and make them think about these pleasures. If every one, or even a large proportion of society were to be influenced by these thoughts (influenced by desire) society would break up with people going out with each other, loose and casual relationships, marriages breaking and generally society becoming permissive.

Apart from that, women would be looked at as just objects of desire once again, rather than constructive members of society. A further reason, is that by exposing yourself, you are lowering your dignity. How can a person have so little self respect so as to dress up just for other people to look at? It is like selling your self in a shop window.

If desire is stopped from being fuelled by exposure, then people will have more respect. There will be less chance of crimes of passion (rape, adultery ...etc.) being committed, and the streets in general will be a safer place to be.

No one is refusing us to wear good or fashionable clothes. Qur'an itself says in *Surah 7 Ayat 31/2*

بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ آمَنُوا

فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

"O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God loves not the wasters. Say: Who has forbidden the beautiful (gifts) of God, which He has produced for his servants, and the things, clean and pure, (which He has provided) for sustenance?"

Ikhlaas

Ikhlaas means to be sincere and honest in all respects.

To be sincere means to really mean something when you say it, to really feel for something with your heart.

We should be sincere in all our actions, although this sounds very easy, it is one of the most difficult task ever set before us. Ask yourself, "How sincere am I when I offer my prayers?"

Why is it difficult to be sincere?

When Allah created man;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

سورة البقرة

2:30: Behold, your Lord said to the angels: "I will create a vicegerent on earth." They asked, "Will You place therein one who will make mischief therein and shed blood? While we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not."

This means that the angels were unaware of Allah's plan for his best creature.

The angels have intellect, but no desire, therefore they have no test upon them, they do what they are told, they have no will of their own. They can think, but there is nothing telling them to disobey Allah's command.

Allah created man and gave him a balance. In a universe where everything has an opposite, light and dark, good and bad,... Allah gave man FURQAN, the ability to judge between the opposites.

Allah then created that facet of our nafs which is receptive to the voice of Shaitan. It is in our innermost hearts and whispers evil thoughts into our mind. In Qur'an , Surah 104, Ayat 2,3, we ask Allah for protection from this whisperer, from the thoughts which it tries to implant into our minds. This is what we have to fight against.

Shaitan asked Allah to give him freedom until the day of Judgement. Allah agreed and Shaitan said that he will guide human beings away from Allah.

Surah 15 Ayat 36 onwards,

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

(Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

(God) said: "Respite is granted to you

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

"Till the Day of the Time Appointed."

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

(Iblis) said: "O my Lord! because You have put me in the wrong, I will make (wrong) fair seeming to them on the earth, and I will put them all in the wrong

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾

"Except Your servants among them, SINCERE and purified (by Your grace)."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

(God) said: "This (Way of My SINCERE servants) is indeed a Way that leads straight to Me.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

"For over My servants no authority shall you have, except such as put themselves in the wrong and follow you."

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

And verily, Hell is the promised abode for them all!

So Shaitan is there waiting for us, his voice starts its whispering, praising us, and telling us how great we are. If we are not aware, our niyyat will change, and we will have lost all our sincerity.

When we pray our Salaat, we should be sincere. We should not try to hurry our prayers in the morning so that we can climb back into our beds. We should think for a while, that we are thanking the One who gave us life. Put your hand on your chest, feel your heart beat and remember the force which caused it into motion. That is the force we are worshipping.

Then this voice starts whispering, telling you how warm your bed is, how tired you are.

When we are in public, our niyyat is under attack by this same voice. Instead of telling you to pray fast, it will now tell you to pray slowly, so that others can see what a pious person you are.

Allah says in Hadith e Qudsi "I was a hidden treasure, and I wanted to be discovered, therefore I created."

A treasure is something we benefit from, whether it is knowledge, wealth etc..

Allah is a hidden treasure, but He has left plenty of clues (signs) to how He can be discovered. Qur'an is full of advice about the signs of Allah, of how we can reach him. The secret of finding the path is to keep your niyyat sincere, to make your every action honest and for the pleasure of Allah.

This will work both ways, because Allah has told us that when we remember Him, He will also remember us. Surah 2 Ayat 152

"Then you do remember Me; I will remember you."

By being sincere in our actions we will receive an inner strength from Allah, a way of looking at things which is superior to the gaze blinded by worldly goods. We will find more of a purpose in our life, and a contentment and harmony where we will find ourselves at peace with everything around us.

Once we overcome that whisper, then our ears will only receive true guidance. It takes a little bit of effort, but the reward is beyond imagination.

Forbear

To forbear means to have patience and tolerance. The Arabic word for this is HILM.

In life, there are always times when problems arise, difficulties mount up. When such problems occur, **a person can do ONE OF TWO THINGS.**

He can try his best to tackle the problem and put it behind him, or

He can sit and complain, and wait for the problem to disappear itself, (if it ever does).

If the person tries to solve the problem, then that is called positive action, and he will have at least a chance of success. However if his attitude is negative, the problem will remain and the person will just keep feeling sorry for himself.

Allah only helps those who help themselves, so if a person complains to Allah, and says "**Why does it have to be me?**" then he has very little faith. This is because, when a misfortune falls upon us, Allah is testing us. In Qur'an Allah tells us that do we think it is enough to say that we are believers, and not be tested?

It is like in a competition. If a person says that they can break the world record, do you think people will say "**O.K., here is the gold medal. Thank you very much.**" Of course not!! They will test him to see if he can really do what he says.

Prophet Muhammad (S) has said:

"Let your wailing not cancel your reward. Were you to witness the reward of your misfortune, you would have come to know that it is smaller than the greatness of the reward of which Allah has promised for the people who submit (to His will) and bear (misfortunes) with patience."

Thus to forbear, after trying your best to help yourself, is an act of faith, because Allah has PROMISED us that we will be tested, and that is a difficulty we must overcome.

If we forbear and have patience in difficulty, we past the test, and we are promised comfort because Allah says in the Holy Qur'an, *Surah 94, ayat 6*:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

"Verily, with every difficulty there is relief."

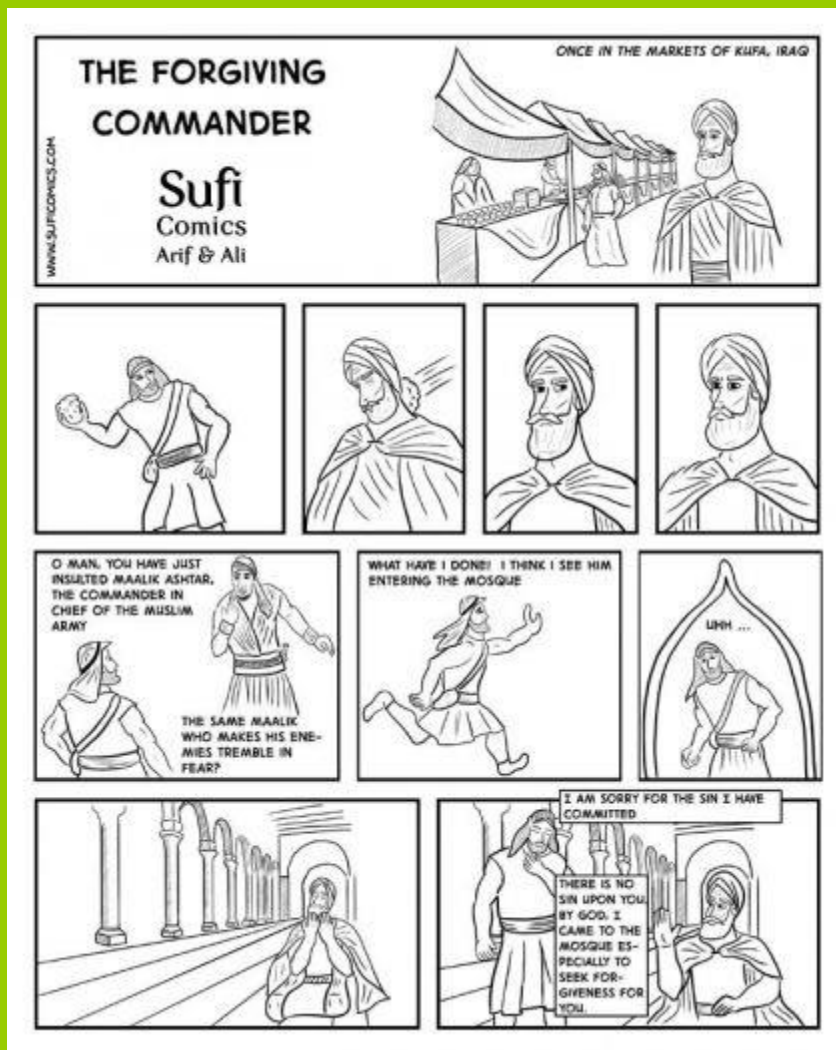
Therefore, if we forbear, then the problem will sort itself out with the grace of Allah.

Forbearance is not just when calamity befalls you, but also when you have been wronged. There are very few feelings which give as much sweet satisfaction as revenge over someone who has harmed you.

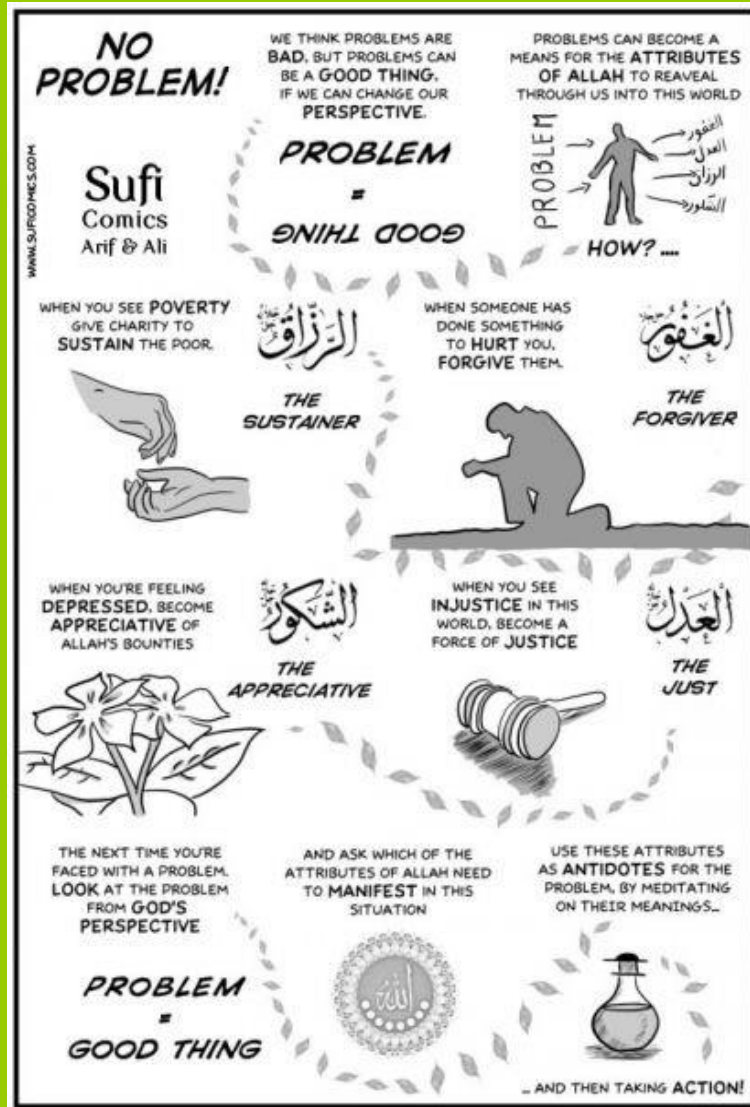
It is not easy to forgive such a person, especially when you are in a position to give back.

To forbear in these circumstances requires a strong will power, this is shown by the following **saying of the Holy Prophet (S)**,

"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."



Malik ibn Ashtar was the Commander in Chief of Imam Ali's army. He was also made the governor of Egypt. The beauty of this anecdote is the wonderful balance of character displayed.



It is often said that there are great healing powers in the Names of God. But the effect of healing comes from active participation with the meaning of these names and not just mindless recitation. Reminds me of a Sufi Story I recently came across:

Past the worshipper as he prayed came 3 people. The crippled, the beggar and the beaten. Seeing them he cried, "Great God, how is it that a loving creator can see such things and yet do nothing about them?" And God said, "I did do something. I made you."

Fitna and Fasaad:

This means to spread rumours, and tell lies about people, with the niyyat (intention) of damaging their reputation.

It is like backbiting, except that the rumours are totally unjustified and untrue.

Another word for fitna and fasaad is slander (spoil someone's name)

Imam Hassan (A) has said:

"If a person comes to you and speaks ill of someone else, you should know that he is actually speaking ill of you. It is worth while to regard such a person as your enemy, and not to trust him, for lying, backbiting, trickery, deceit, jealousy, hypocrisy, duplicity and creating dissension go hand in hand with slander"

Imam Ali (A) has said:

"The worst of you are those who slander and create discord among friends. They will find fault with the innocent."

Slandering is such a bad deed, that the **Holy Prophet (S)** said that:

"A slanderer will not enter paradise."

Slandering is Haraam because it damages someone's reputation, it is unfair on the one who is being slandered because people will think he has done things which he has not.

Slandering breaks the community, and cause enmity and hatred. It is one of the worst sins, and goes hand in hand with gheebat and other social crimes.

The only people who slander are cowards, if they see someone with whom people are good, they become jealous and want to tarnish his reputation. They do not have the courage insult face to face, and so go around like snakes slithering and whispering rumours in the dark.

Treachery

This means to betray somebody. If you make a promise to help somebody, then just when they need you, you let them down, then this is an example of treachery.

During the time of Imam Hassan (A), Muawiya came to Ju'da, the wife of Imam (A), and offered her One Hundred Thousand Dirhams as well as the hand of his son Yazid, in marriage, if she would poison Imam.

Ju'da pretended to be loyal to Imam, after all she was his wife. She offered Imam (A) a drink in which she had already put poison. Imam (A) accepted and drank.

After forty days Imam Hassan (A) died from the poison, and Ju'da went to Muawiya to collect her payment. She received the money but Muawiya did not let her marry Yazid, since **if she could BETRAY one husband, she could also BETRAY another.**

This is an example of **TREACHERY.**

One reason why treachery is haraam is because when someone depends on you, or believes in you, you are responsible for his well being. Now, to turn around and do him harm when he doesn't expect it is to take advantage of him, and this is what is so bad.

There is a saying in English that treachery is like "**stabbing someone in the back.**"

Ziarat Imam Hussein (AS)/ Warith

Peace be upon you, O inheritor of Adam, the
chosen one of Allah

السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ
اللَّهِ

Peace be upon you, O inheritor of Nuh, the
Prophet of Allah

السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ
اللَّهِ

Peace be upon you, O inheritor of Ibrahim,
the friend of Allah

السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ
خَلِيلِ اللَّهِ

Peace be upon you. O inheritor of Musa, the
one who talked to Allah

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ
اللَّهِ

Peace be upon you, O inheritor of
Muhammad, the beloved friend of Allah

السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى
رُوحِ اللَّهِ

Peace be upon you, O inheritor of Ali, the
commander of the faithful and the friend of
Allah

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ
اللَّهِ

السَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ أَمِيرِ
الْمُؤْمِنِينَ وَلِيِّ اللَّهِ

زيارة وارث

Peace be upon you, O son of the Muhammad
Mustafaa

السَّلَامُ عَلَيْكَ يَا بَنَ مُحَمَّدٍ الْمُصْطَفَى
السَّلَامُ عَلَيْكَ يَا بَنَ عَلِيٍّ الْمُرْتَضَى

Peace be upon you, O son of Ali Murtazaa

السَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ
السَّلَامُ عَلَيْكَ يَا بَنَ خَدِيجَةَ الْكُبْرَى

Peace be upon you, O son of Fatema,

Peace be upon you, O son of Khadijatul-
kubra

السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ
وَالْوَثَرَ الْمُؤْتَوَّرَ

Peace be upon you, O he who fought in the
way of Allah and the son of one who fought
in the way of Allah

I bear witness that verily you established
the prayers And gave the zakat (prescribed
share) to the needy
And commanded to do what is right and
lawful And not to do that which is wrong and
unlawful
And obeyed Allah and His Messenger until
the inevitable came unto you
So, Allah curse those who killed you And
Allah curse those who wronged you
And Allah curse those who heard the event
and rested satisfied
O My Master, O Aba 'Abdullah!
I bear witness that verily you were a light in
the sublime loins and purified wombs
The impurities of ignorance did not even
touch you
Nor could its soiled and dirty bearing ever
smear you

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ
الزَّكَاةَ
وَآمَرْتَ بِالْمَعْرُوفِ
وَنَهَيْتَ عَنِ الْمُنْكَرِ
وَاطَّعْتَ اللَّهَ وَرَسُولَهُ حَتَّى آتَيْكَ
الْيَقِينَ
فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً
ظَلَمَتْكَ
وَ لَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ
فَرَضِيَتْ بِهِ
يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ
أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ
السَّامِحَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ
لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا وَلَمْ
تُلْبَسْكَ مِنْ مُدِّ لَهْمَاتِ ثِيَابِهَا

I bear witness that, verily, you are the
mainstay of the religion, and the supporter
of the faithful ones

I bear witness that, verily, you are a pious,
God-fearing, favorite, wise And rightly
guided (Imam)

I bear witness that the Imams, in your
progeny, are the words of piety
And the signs of guidance And the safe
handle of Islam, And the decisive argument
for the humankind.

I call Allah to give witness, and also His
Angels And His Prophets and His Messenger
That, verily, I believe in (all of) you And that
I am sure of your Return Joined to the divine
laws of my belief and my accomplishments
And my heart is resigned to yours And my
conduct is following the example of yours
Blessings of Allah be on (all of) you and on
your souls And on your bodies
and on your forms and (when) you are in
view
and (when) you are out of sight and on your
style and on your substance.

وَ أَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ
أَرْكَانِ الْمُؤْمِنِينَ وَ أَشْهَدُ أَنَّكَ الْإِمَامُ
الْبَرُّ التَّقِيُّ الرَّضِيُّ الزَّكِيُّ الْهَادِي
الْمُهْدِي
وَ أَشْهَدُ أَنَّ الْأَيْمَةَ مِنْ وُلْدِكَ كَلِمَةُ
النَّفْوَى وَ أَعْلَامُ الْهَدَى وَالْعُرْوَةُ
الْوَثْقَى وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

وَ أَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ وَ أَنْبِيَآئَهُ وَ
رُسُلَهُ إِنِّي بِكُمْ مُؤْمِنٌ وَ بِيَايِبِكُمْ
مُؤْمِنٌ بِشَرَائِعِ دِينِي وَ خَوَاتِيمِ
عَمَلِي

وَ قَلْبِي لِقَلْبِكُمْ سَلِمٌ وَ أَمْرِي لِأَمْرِكُمْ
مُتَّبِعٌ

صَلَّوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى
أَرْوَاحِكُمْ وَ عَلَى أَجْسَادِكُمْ وَ عَلَى
أَجْسَامِكُمْ
وَ عَلَى شَاهِدِكُمْ
وَ عَلَى غَائِبِكُمْ وَ عَلَى ظَاهِرِكُمْ وَ
عَلَى بَاطِنِكُمْ.

Haji

Haji is one of the wajib acts of worship in Islam. It refers to the annual pilgrimage to Makkah that is performed every year in the month of Dhul-Hijjah. the last month in the Islamic calendar.



وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ سورة الحج

“And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass”

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ

إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾ سورة ال عمران

Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

Participation in Hajj is wajib on all Muslims at least once in their lifetimes, as long as they fulfil the following conditions:

- Puberty (مكلف)
- Sanity (عاقل)
- Affordability (قادر)

The conditions of affordability are:

- Wealth (one should be able to afford it),
- Health (one should be physically healthy to make the journey to Makkah and participate in hajj)
- Transport (including availability of visas).

Those who wish to go for ḥajj should:

- Ensure they have no debts to pay. If they owe money to anyone they should pay it back first or ask their permission to pay it later.
- Ensure the money for Ḥajj is clean and from ḥalal earnings. This is by ensuring that any wajib taxes like khums and zakat have been paid.
- Prepare a will just in case they die before returning home; and ensure the executor[s] of their will who is not travelling with them knows where to find the will if they need to.
- It is recommended to give ṣadaqa before setting out on the journey.

The annual ḥajj (ḥijjat al-Islam) is made up of two parts:

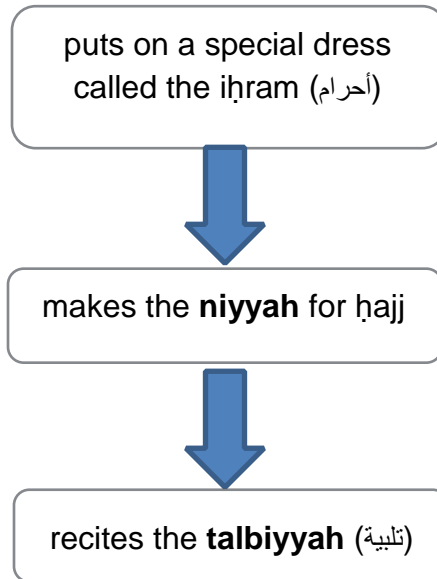
- Umrah al-Tamattu (عمرة التمتع) (that can be done anytime between 1st Shawwal and 8th Dhul-Hijjah), and
- 2. Ḥajj al-Tamattu (حج التمتع) (that must be done from the 9th to 13th Dhul-Hijjah of the same year as the Umrah al-Tamattu (عمرة التمتع)).

وَأَتُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۖ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ

ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعْتُمْ ۖ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي
 الْمَسْجِدِ الْحَرَامِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ سورة البقرة

And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.

Pilgrims have to start their ḥajj at any one of five specific locations away from Makkah. These five places are called Miqat (ميقات). At the miqat (ميقات) a pilgrim:



The talibyyah is:

لبيك اللهم لبيك .. لبيك لا شريك لك لبيك

At Your service (here I am) O Allāh, at Your service. There is no partner for You. At Your service.

The five miqat (ميقات) are:

Dhu'l-Hulayfah: This miqat (ميقات) is about 9 kilometers from Madinah and about 450 kilometers from Makkah. Dhu'l-Hulayfah is the miqat (ميقات) for those who live in Madinah and for those who approach Makkah from that direction.

Juhfah: This miqat (ميقات) is about 190 kilometers to the northwest of Makkah. This is the miqat (ميقات) for the people who come from the direction of Syria.

Qarn al-Manazil: This miqat (ميقات) is a hilly place about 90 kilometers to the east of Makkah. This is the miqat (ميقات) for the people of Nejd or for those coming from that direction.

Dhat Irq: This miqat (ميقات) is about 85 kilometers towards the northeast side of Makkah. This is the miqat (ميقات) for the people of Iran, Iraq and for those coming from that direction.

Yalamlam: This miqat (ميقات) is a hilly area about 50 kilometers to the southeast of Makkah. This is the miqat (ميقات) for the people of Yemen and others coming from that direction.



The ihram (أحرم) for men is two pieces of unstitched cloth: One piece to cover from the waist to the knees and the other for the upper body. Men cannot cover their head or feet.



For women, ihram (أحرم) is a simple long dress with hijab. It is recommended for the ihram (أحرم) to be white, both for men and women.



From the miqat (ميقات), pilgrims head to Makkah to perform Umrah al-Tamattu (عمرة التمتع) which consists of:

- Tawaf (الطواف) - going round the Kabah seven times,
- a two rakah salat after tawaf (الطواف),
- sai (الصفا) running between the hills of Şafa and Marwah) and
- taqşir (التقصير) -clipping hair or finger nails.

The wajib acts in Hajj al-Tamattu (the 2nd part of the annual Hajj) are:

- Making the niyyah for Hajj at-Tamattu (حج التمتع) and wearing the ihram (احرام) in Makkah before heading out to Arafah (عرفة).
- Wuquf (stopping) at Arafah, an open plain outside Makkah, and staying there on the 9th of Dhul-Hijjah from zuhr until maghrib.
- Spend the night at Mashar, a place between Arafah and Makkah (also called Muzdalifah).



4. Going to Mina after sunrise on the 10th of Dhul-Hijjah. At Mina, a pilgrim has to do Rami al-Jamarat (رمي الجمرات) by throwing pebbles at the last Jamarah (The Jamarat are three stone pillars or walls that symbolise shayṭan), perform the sacrifice of an animal and shave the head



(ḥalaq) or clip some hair from the head (*taqṣir*). Women are not allowed to shave their head, but for men it is highly recommended to do so.

- Staying at Mina for the next two nights and throwing pebbles at all three Jamarat.
- Return to Makkah to perform tawaf (طواف) of the Kaabah seven times. This is called Tawaf al-Ḥajj.
- Offering a two rakah ṣalah after tawaf near Maqam Ibrshim (مقام ابراهيم).



- Performing Sai (السعي) between the hills Şafa and Marwah.



- Performing Tawaf al-Nisa (another tawaf around the Ka'bah).
- Offering two rakah ṣalah for tawaf al-Nisa near Maqam Ibrāhīm.

This marks the end of Ḥajj al-Tamattu and a pilgrim can then remove his or her ihram. It is important to note that in the state of ihram, there is a list of about 25 things which are ḥaram for the pilgrim. One should become familiarised with this list before going for Ḥajj or Umrah.

Before leaving Makkah, it is mustaḥab to do a final tawaf called Tawaf al -Wida followed by 2 rakat near Maqam Ibrahim.

Whenever a person goes for Umrah or Ḥajj, it is also highly recommended to go to Madina and visit Rasul Allah [S] and members of the Ahl al- Bayt buried in Jannat al-Baqi near the Masjid al-Nabawi.